

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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PROCLAMATION!

TO THE PEOPLE OF THE COASTS AND ISLANDS OF THE PACIFIC (OCEAN), OF EVERY
NATION, KINDRED, AND TONGUE.

BY PABLEY P. PRATT,

An Apostle of Jesus Christ.

(From the Australian Edition, by Elder C. W. Wandell.)

(Concluded from page 470.)

GENERAL ADDRESS RESUMED.—ANCIENT RECORDS OF THE WESTERN HEMISPHERE.

Having addressed ourself in turn to pious Christians, Christian sinners, Pagans, Jews, and the Red Men of America, we will now return and again address the whole of the people within the bounds of our mission.

The Book of Mormon is destined to be published as fast as possible to every nation, and in every language and tongue.

Its contents more deeply interest the world, and every intelligent, accountable being therein, than that of any other book (save the Jewish Scriptures) which is now extant in the world.

Its history penetrates the otherwise dark oblivion of the past, (as regards America) through the remote ages of antiquity; follows up the stream of the generations of man, till arriving at the great fountain head—the distributor of nations, tribes, and tongues—the TOWER OF BABEL, where it ceases, or is lost in, and sweetly blended with, the great Adamic river, whose source is in Paradise, the cradle of man: whose springs issue from beneath the throne of the Eternal city—and whose secret fountains comprise the infinite expanse, the boundless ocean of intellect,

fact, and historic truth, as recorded in the archives of eternity.

Its prophetic vision, separating from its history at that definite point, which by its authors might be called the *present*, opens the events of unborn time, and gives a view of things to come with all the clearness of history.

The Ten Tribes of Israel, the Jews, the white nations of Europe, the red tribes of America—even the *proud States of the American Union*—may each see themselves and their actions in the prophetic telescope of that book. Their destiny is there written; and much of it from the mouth of him who spake, and Jerusalem was deluged in blood—wrapped in the flames of desolation and death, and trodden down for eighteen centuries—who prophesied, and that holy structure, the temple of God, the pride and confidence of a nation, was *thrown down, and "not one stone left upon another"*—who uttered his voice, and a nation withdrew before him, ceased to be, and its fragments were made wanderers among the nations, till "*the times of the Gentiles shall be fulfilled.*"

The fate of nations—the restoration of Judah and Israel—the downfall of cor-

rupt churches and religious institutions—the end of Gentile superstition and misrule—the universal prevalence of peace, and truth, and light, and knowledge—the awful wars and troubles which will precede those happy times—the glorious coming of Jesus Christ as king over all the earth—the resurrection of the Saints to reign on the earth—are all predicted in that book; the time and means of their fulfilment pointed out with clearness, showing the present age more big with wonders, than all the ages of Adam's race which have gone before it.

Its doctrines are developed in such plainness and simplicity, and with such clearness and precision, that no man can mistake them. They are there as they flowed from the mouth of a risen Redeemer, in the liquid eloquence of love, mingled with immortal tears of joy and compassion, and as written by men whose tears of overflowing affection and gratitude bathed his immortal feet.

All men are invited and instructed by its doctrines to turn from their sins and live; to believe on his name; to go down into the waters of baptism in his name, and arise to newness of life, receiving the Gift of the Holy Ghost, enjoying the gifts of the same, and keeping his commandments to the end of their lives. On these conditions they are promised eternal life and exaltation in his presence, where is fulness of joy.

Such is the BOOK OF MORMON, that Book of books, that Ensign to the nations, which in twenty-one years, has, by the aid of apostolic powers and the Gift of the Holy Ghost, diffused its light over half the globe.

We are aware of the prejudice of "Christians" in favor of the Bible, and against all other books claiming to be of divine origin; but we also know perfectly, and bear record, that their prejudice is founded in ignorance, and is without any real or reasonable foundation. Such traditions and such prejudices grow out of the same narrow views which, in the days of Columbus, would not let the geographical knowledge of man expand, or his aspirations or thoughts reach beyond the boundaries of the old world, lest the very thought should be blasphemy—lest a world should be discovered where the Jewish Apostles had not been, and thus render their commission to preach the Gospel to every creature, an inconsistency.

We would ask such narrow minds the following questions:—

Are there more countries than one?

Are there more nations than one?

Did the Great Father of all create those several countries?

Did He people them with intelligent beings, candidates for immortality and eternal life?

Did He love those beings without respect to nation or country?

Did His Son Jesus Christ shed his blood for all?

Did all partake of death, and mourning and sorrow?

Did all stand in need of the knowledge and comfort brought to light by his resurrection, and triumph over death, hell, and the grave?

Is it reasonable, right, and consistent, that all nations should have the good news of so glorious an event, and be comforted and taught?

Was Jesus Christ in his resurrected body, capable of overstepping the physical barriers of ocean and desert, and of paying a personal visit to the other hemisphere?

Were his angels capable of overcoming the waves and winds, and of bearing the glad tidings to the remotest lands?

Did they mean it when they said to the shepherds of Judea, "*We bring glad tidings of great joy which shall be to all people.*"

We think a candid man will answer all these questions in the affirmative.

If so, we would still inquire whether a risen Saviour and his angels, in visiting the Western hemisphere, had a right to command the people there to write the facts of their ministry, and to record their doctrines? Whether his Spirit had a right to inspire and dictate those writings? And after being so written, they would constitute a book—a holy scripture—a volume or volumes of the word of God?

We would further inquire, whether the risen Jesus and his angels, have not the right and the power to reveal such records to the world; when, where, and by whom it seemeth them good?

If so, when should we look for them to come to the knowledge of the world, if not in the dawn of the restoration of all things which God hath spoken by the mouths of all His holy Prophets since the world began?

We beseech you dear reader, whoever

you art, to ponder well these questions, and they will swell and enlarge your heart.

We now solemnly predict, in the name of the Lord God of Israel, that in a few years, the world shall bring together and compare ancient records, as sacred and as true as the words of Jesus Christ—as holy as the Bible; records which unfold the Gospel of the Son of God, revealed, at least, to three distinct nations of the earth, by his own ministry in his glorified body.

We will also name these records; as follows:—

Records of the Jews, (the Bible); written in Asia.

Records of the remnant of Joseph, the Nephites, (Book of Mormon); written in America.

Records of the Ten Lost Tribes of Israel; country not yet revealed.

These three national records will be familiarly known among the nations, in a few years; will be demonstrated as to their truth; and each of them will contain an account of the ministry of Jesus Christ to their respective countries, as he did really appear to them after his resurrection. The words which he spake, the doctrine he taught, the Gospel and ordinances he set forth and commanded, will be written in each record.

In Judea, he chose and ordained twelve Apostles, viz., Simon Peter, Andrew, James, John, Philip, Bartholemew, Matthew, Thomas, James, Simon, Zelotes, and Judas Iscariot.

In America, he chose and ordained twelve Apostles, viz., Nephi, Timothy, Jonas, Mathoni, Mathoniah, Kamen, Kumenonhi, Jeremiah, Shennon, Jonas, Zedekiah, and Isaiah.

In the country of the Ten Tribes, he, of course, chose other twelve, whose names will appear in due time.

Besides these records of his personal ministry, there were many of other countries and nations, (which held no communication with the nations where these administrations were had, and these quorums chosen), which received a knowledge of his death and resurrection, and the Gift of the Holy Ghost. They have, also, written an account of the same.

Now, all these records which are saved, and which contain the word of God, will come to light and be revealed. There is nothing hid which shall not be made known: neither is there anything secret

which shall not be revealed, and come abroad, in connection with the "*times of the restoration of all things, which God hath spoken by the mouths of all His holy Prophets since the world began.*"

"*The Jews shall have the words of the Nephites; and the Nephites shall have the words of the Jews. And the Nephites and the Jews shall have the words of the Lost Tribes of Israel; and the Lost Tribes of Israel shall have the words of the Nephites and of the Jews.*" And thus the word of God shall be brought together and embodied. And the nations who have written it, shall be brought together and embodied also. And the things of all nations shall be revealed; and the earth be overwhelmed with the knowledge of the Past, the Present, and the Future; and darkness, bigotry, superstition, and falsehoods of every description, shall flee away, as the fleeting shadow of a cloud, from off all the earth.

The inquiry will be, What are the evidences upon which rests the truth of the Book of Mormon? To which we answer: Search the book and learn for yourselves. You will find:—

First—The testimony of the witnesses.

Second—The consistency, harmony, and evident truthfulness of its history and prophecies.

Third—The simplicity and purity of its doctrines.

And last, and best of all—The Gift of the Holy Spirit of truth, which bears witness to the heart of every honest, prayerful man, who desires to know and do the truth.

Truth is light.

Light is spirit.

Light cleaveth unto light.

Truth embraceth truth.

Intelligence comprehendeth intelligence.

Spirit recogniseth spirit.

Like embraceth like in all spiritual things.

These are some of the laws of nature in the spiritual world, and are as true, as are capable of demonstration, as any physical law of the universe.

Two balls of quicksilver, placed in contact, immediately recognise and embrace each other. Two blades of fire, placed in near proximity, will immediately spring toward each other and blend in one. Two drops of water placed upon a table, will remain in a round or globular form, until they are enlarged so as to expand their

circles, when, as they mutually touch each other, they will instantly mingle and become one globular form. So it is in spiritual things. There is in every man a portion of the spirit of truth; a germ of light; a spiritual test or touchstone, which if strictly observed, studied, and followed by its possessor, will witness to him, and will, as it were, leap forward with a warm glow of joy and sympathy, to every truthful spirit with which it comes in contact: while by a shudder of disgust, it will recognize a false spirit, a lie. Call this spiritual magnetism, or what you please; it is so, and is a law of nature.

Herein consists the mystery of the agency of man. This is the reason why a man is under condemnation for rejecting any spiritual truth, or for embracing any spiritual error. A man's deeds are evil: his monitor is unheeded; his good angel, and the good spirit within, are grieved; and, after many admonitions which are not heeded, they retire, and leave him in the dark; he loves his own; he cleaves to a lie; he rejects the truth; darkness still increases; the world, the flesh, and the evil demons allure him onward, till death closes the scene, and ushers his spirit from the rudimental state of man, into the next sphere, when his evil demons and companions in darkness surround him, and dwell with him; each contributes his portion of the darkness, till cloud mingled with cloud, envelopes the whole in black despair, obscures the vision, forbids the eye to behold, the tongue to utter, or the pen to describe.

On the other hand; a man's deeds are good—as saith the Scriptures, "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God"—he obeys his monitor within him; he welcomes to his bosom every true and holy principle within his reach; he puts it into practice, and seeks for more; his mind expands; the field of intelligence opens around, above, beneath him; wide and more widely extends the vision; the past, the present, the future, opens to his view; earth, with its tribes; heaven, with its planets and intelligences; the heaven of heavens, with its brilliant circles of suns, and their myriads of angels and sons of God, basking in sun-beams of pure intelligence, and streams of light and love; each adding to, and mingling in the light of the other, till the whole enlightens the vast universe, both spiritual

and physical; and the vision loses itself in its very immensity, on the confines of its own infinitude.

Let a person look back on his past life, carefully review and examine the days of his innocent childhood, his first approaches to temptation, immorality, or crime. Does he not remember to have felt a disagreeable burning in his bosom, a disgust, a trembling of nerve and muscles, a hesitation, in short, a something disapproving of the act he was about to commit? And, if he still persisted, did not this burning and uneasy feeling increase almost to a fever.

Well, reader, this was your monitor—the Spirit of God within you. Had you heeded it, it would have kept you from every temptation and crime.

On the other hand, do you not remember, many times in the course of your life, a fire, a warm glow of joy, a pleasing burning or sensation of pure light and pleasure in your bosom, approving of a good act, or prompting you to do the same? in short, a feeling of pure good will, kind sympathy, and boundless love to all good intelligences, and to man?—a purifying of heart and sentiment, as if you would wish to do good continually, and never sin? They were the promptings of the spark of divinity within you. They were the teachings, inspirations, and whisperings of that light, which lighteth every man that cometh into the world. It is sweeter than honey; more harmonious than music; more pure than the drops of dew on the roses of Paradise; more tender than the apple of thine eye; and more valuable than the gold of Australia. Blessed are they who cultivate and nourish it in their bosoms, and carry it out in their lives; for it is an emanation from the fountain of eternal life: and those who follow up from whence it came, will arrive at that fountain, as surely as a sunbeam leads upward to the centre of light.

ON LAWS AND GOVERNMENTS.

Having borne our testimony, as a faithful and true witness of the Gospel, and of things past, present, and to come; we will now give some information on the subject of the laws and governments of men, and the duties we owe to them, and the duties we sustain to them, as members of the Church of Jesus Christ in all the world.

Every government of man is permitted

by the Lord, and is needful, 'until he reign whose right it is to reign; and until he subdue all enemies under his feet.

We are not sent forth to revolutionize the world in a political sense: but to warn the world of approaching events, instruct the ignorant, and call sinners to repentance.

The laws of every land will be our law, in a civil and political sense of the word.

We are in duty bound to obey magistrates, judges, rulers, governors, and kings, who have the legitimate rule in the various countries where we live, or where we travel, or sojourn.

If the spirit of modern European and American institutions, pertaining to liberty of conscience and a free interchange of intercourse, thought, and speech, marches onward from conquest to conquest; and thus opens the way for all nations to diffuse their light, and interchange their knowledge; then, let us rejoice in the same, and improve the opportunity to declare the testimony of Jesus, and publish the Gospel of salvation, the good news of eternal life, wherever the foot of man has made an imprint; wherever sorrow, and tears, and mourning, and death, have cast their shadows of despair.

If the still advancing improvements in steam navigation, in railroad conveyance, and electric communication, follow universally in the wake of freedom's triumphs and conquests; then, O ye Saints of the Most High! ye Elders and Apostles of Israel,

Let fly your thoughts on the lightning car,
With the speed of light to the realms afar.
Mount, mount the car with the horse of fire,
Outstript the wind! he will never tire.
Let the wild-bird scream as he lags behind,
And the hurricane a champion find.
Search the darkest spot where mortals dwell,

With a voice of thunder the tidings tell.
Proclaim the dawn of a brighter day,
When the King of kings will his sceptre sway.

Bid pain, and anguish, and sorrow cease,
And open the way for the Prince of Peace,
He will conquer death—bid sorrow flee,
And give to the nations a jubilee!

As you travel from one nation to another, you will find their laws, religions, ordinances, ceremonies, institutions, domestic arrangements, marriages, &c., &c., widely clashing, and at variance with each other, and with the laws of God.

But, remember that yours is a universal commission, of peace on earth and good will to man.

Yours is a proclamation of universal reformation and repentance. You are sent forth, as the ambassadors of the King—the Lord Jesus Christ, to command all persons who have arrived to the years of accountability, to repent and be baptized in his name for the remission of sins. You are sent forth to administer the Gift of the Holy Ghost, by the laying on of hands in the same holy name.

You are sent forth to bear witness of the truth of this dispensation, and of a crucified and risen Saviour. You are sent forth to prophesy, and warn the world of things to come.

You are sent forth to lay your hands on the little children of the members of the Church, and bless them, and confirm upon them their Christian names, as members and heirs of the covenant of promise.

You are sent forth to baptize the nations, and thus prepare the way for the coming of the Son of God. You are sent forth to lay your hands on the sick, the lame, the blind, the deaf, the afflicted of every description, who believe in your testimony, and have faith to be healed; yea, verily, to lay your hands on them, and anoint them in the name of Jesus Christ, the Son of God.

You are sent forth to command demons, devils, and unclean and foul spirits of every kind, in the name of Jesus Christ, to depart from the tabernacles of persons afflicted by them.

You are sent forth to preach deliverance to the captive, to bind up the broken hearted, and to comfort all who mourn; to proclaim the acceptable year of the Lord, and the day of vengeance of our God.

You are not sent forth to intermeddle with the civil, political, or domestic institutions, established by law, and rendered sacred by antiquity, or long established usage; except in so far as those institutions come in contact with liberty of conscience, and the commandments of Jesus Christ. When the latter is the case, you must obey God rather than man, and take the consequences, or flee to another place.

P. P. PRATT, { President of the Pacific
Mission of the Church
of Jesus Christ of
Latter-day Saints.

HISTORY OF JOSEPH SMITH.

(Continued from page 440.)

On the 20th, the mob collected, and demanded the discontinuance of the printing in Jackson county—the closing of the store—and the cessation of all mechanical labours. The brethren refused compliance, and the consequence was, that the house of W. W. Phelps, which contained the printing establishment, was thrown down, the materials taken possession of by the mob, many papers destroyed, and the family and furniture thrown out of doors.

The mob then proceeded to violence towards Edward Partridge, the Bishop of the Church, as he relates in his autobiography:—

I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hundreds of the mob, I was stripped of my hat, coat, and vest, and daubed with tar from head to foot, and then had a quantity of feathers put upon me; and all this because I would not agree to leave the county, my home where I had lived two years.

Before tarring and feathering me, I was permitted to speak. I told them that the Saints had had to suffer persecution in all ages of the world; that I had done nothing which ought to offend any one; that if they abused me, they would abuse an innocent person; that I was willing to suffer for the sake of Christ; but, to leave the country, I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard: some were cursing and swearing, saying, "call upon your Jesus," &c.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the spirit and love of God, that I had no hatred towards my persecutors or any one else.

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon.

Others were brought up to be served likewise or whipped, but from some cause the mob ceased operations, and adjourned until Tuesday the 23rd. Elder Gilbert, the keeper of the store agreed to close that, and that may have been one reason why the work of destruction was suddenly stopped for two days.

In the course of this day's wicked, outrageous, and unlawful proceedings, many solemn realities of human degradation, as well as thrilling incidents, were presented to the Saints. An armed, and well organized mob, in a government professing to be governed by law, with the Lieutenant Governor, (Lilburn W. Boggs,) the second officer in the state, calmly looking on, and secretly aiding every movement, saying to the Saints, "You now know what our Jackson boys can do, and you must leave the country;" and all the justices, judges, constables, sheriffs, and military officers, headed by such western missionaries and clergymen as the Reverends McCoy, Kavanaugh, Hunter, Fitzhugh, Pixley, Likens, Lovelady, and Bogard, consisting of Methodists, Baptists, Presbyterians, and all the different sects of religionists that inhabited that country; with that great moral reformer, and Register of the Land Office at Lexington, forty miles east, known as the head and father of the Cumberland Presbyterians, even the Reverend Finis Ewing, publicly publishing that the "Mormons were the common enemies of mankind, and ought to be destroyed"—all these solemn realities were enough to melt the heart of a savage; while there was not a solitary offence on record, or proof, that a Saint had broken the law of the land.

And when Bishop Partridge, who was without guile, and Elder Charles Allen, walked off, amid the horrid yells of an infuriated mob, coated like some unnamed, unknown biped, and one of the sisters cried aloud, "while you, who have done this wicked deed, must suffer the vengeance of God, they, having endured persecution, can rejoice, for henceforth for them, is laid up a crown, eternal in the heavens"—surely there was a time of awful reflection, that man, unrestrained, like the brute beast, may torment the body; but God, in return, will punish the soul.

After the mob had ceased yelling, and retired; and while evening was spreading her dark mantle over the unblushing scenery, as if to hide it from the gaze of day; men, women, and children, who had been driven or frightened from their homes, by yells and threats, began to return from the hiding places in thickets, corn-fields, woods, and groves, and view with heavy hearts the scene of desolation and woe: and while they mourned over fallen man, they rejoiced with joy unspeakable that they were accounted worthy to suffer in the glorious cause of their Divine Master.

There lay the printing office a heap of ruins; Elder Phelps's furniture strewed over the garden as common plunder; the revelations, bookwork, papers, and press in the hands of the mob, as the booty of highway robbers: there was Bishop Partridge, in the midst of his family, with a few friends, endeavouring to scrape the tar, which, from its eating his flesh, seemed to have been prepared with lime, pearl-ash, acid, or some flesh-eating commodity, to destroy him; and there was Charles Allen, in the same awful condition. As the heart sickens at the recital, how much more at the picture! More than once, those people, in this boasted land of liberty, were brought into jeopardy, and threatened with expulsion or death, because they wished to worship God according to the revelations of heaven, the constitution of their country, and the dictates of their own consciences. Oh liberty, how art thou fallen! Alas, clergymen, where is your charity! In the smoke that ascendeth up for ever and ever.

Early in the morning of the 23rd of July, the mob again assembled, armed with weapons of war, and bearing a red flag; whereupon the Elders, led by the Spirit of God, and in order to save time, and stop the effusion of blood, entered into a treaty with the mobbers, to leave the country within a certain time; which treaty, with the accompanying documents, will appear in its proper place. The execution of this treaty presented an opportunity for the brethren in Zion, to confer with the Presidency in Kirtland concerning their situation, which they improved by dispatching Elder O. Cowdrey, a special messenger, after a delay of two or three days.

On the same day, while the brethren in Missouri were preparing to leave the county, through the violence of the mob, the corner stones of the Lord's House

were laid in Kirtland, after the order of the Holy Priesthood.

On the second of August, the *Western Monitor*, printed at Fayette, Missouri, edited by Weston F. Birch, published the proceedings of the mob, as follows:—

MORMONISM.

At a meeting of the citizens of Jackson County, Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics, called Mormons, held at Independence on the 20th day of July, 1833,—which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons: the meeting was organized by calling Colonel Richard Simpson to the chair, and appointing James H. Flournoy and Col. Samuel D. Lucas, secretaries,—it was resolved, that a committee of seven be appointed to report an address to the public, in relation to the object of this meeting: and the chair named the following gentlemen, to wit: Russell Hicks Esq., Robert Johnson, Henry Chiles, Esq., Colonel James Hambright, Thomas Hudspeth, Joel F. Chiles, and James M. Hunter. The meeting then adjourned, and convened again, when Robert Johnson, the chairman of the said committee, submitted for the consideration of the meeting, the following address, &c.:—

"This meeting, professing to act, not from the excitement of the moment, but under a deep and abiding conviction, that the occasion is one that calls for cool deliberation, as well as energetic action, deem it proper to lay before the public an expose of our peculiar situation, in regard to this singular sect of pretended Christians; and a solemn declaration of our unalterable determination to amend it.

"The evil is one that no one could have foreseen, and is therefore unprovided for by the laws; and the delays incident to legislation would put the mischief beyond remedy.

"But little more than two years ago, some two or three of this people made their appearance in the Upper Missouri, and they now number some twelve hundred souls in this county; and each successive autumn and spring pours forth its swarm among us, with a gradual falling of the character of those who compose them; until it seems that those communities from which they come, were flooding us with the very dregs of their composition. Elevated, as they mostly are, but little above the condition of our blacks, either in regard to property or education; they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of their corrupting influence on our slaves.

"We are daily told, and not by the igno-

rant alone, but by all classes of them, that we, (the Gentiles,) of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves.

"Some recent remarks in the *Evening and Morning Star*, their organ in this place, by their tendency to moderate such hopes, and repress such desires, show plainly that this deluded and infatuated people have been taught to believe that our lands were to be won from us by the sword. From this same *Star* we learn that for want of more honest or commendable employment, many of their society are now preaching through the states of New York, Ohio, and Illinois; and that their numbers are increased beyond every rational calculation; all of whom are required as soon as convenient to come up to Zion, which name they have thought proper to confer on our little village. Most of those who have already come, are characterized by the profoundest ignorance, the grossest superstition, and the most abject poverty.

"Indeed, it is a subject of regret by the *Star* itself, that they have come not only to lay an inheritance, which means some fifteen acres of wild land for each family, but destitute of the means of procuring bread and meat. When we reflect on the extensive field in which the sect is operating, and that there exists in every country a leaven of superstition that embraces with avidity, notions the most extravagant and unheard of, and that whatever can be gleaned by them from the purlieus of vice, and the abodes of ignorance, it is to be cast like a waif into our social circle, it requires no gift of prophecy to tell that the day is not far distant when the civil government of the country will be in their hands; when the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favour from motives of interest or ambition.

"What would be the fate of our lives and property, in the hands of jurors and witnesses, who do not blush to declare, and would not upon occasion hesitate to swear, that they have wrought miracles, and have been the subjects of miraculous and supernatural cures, have conversed with God and His angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price—may be better imagined than described.

"One of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of colour in Illinois, to come up like the rest, to the land of Zion. True, they said this was not

intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension, is but a poor compliment to our understandings. The article alluded to, contained an extract from our laws, and all necessary directions and cautions to be observed by coloured brethren, to enable them upon their arrival here, to claim and exercise the rights of citizenship. Contemporaneous with the appearance of this article, was the expectation among the brethren here, that a considerable number of this degraded caste were only awaiting this information before they should set out on their journey. With the corrupting influence of these on our slaves, and the stench, both physical and moral, that their introduction would set afloat in our social atmosphere, and the vexation that would attend the civil rule of these fanatics, it would require neither a visit from the destroying angel, nor the judgments of an offended God, to render our situation here insupportable. True, it may be said, and truly no doubt, that the fate that has marked the rise and fall of Joanna Southcote and Ann Lee, will also attend the progress of Joe Smith; but this is no opiate to our fears, for when the fabric falls, the rubbish will remain.

"Of their pretended revelations from heaven—their personal intercourse with God and His angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say; vengeance belongs to God alone. But as to the other matters set forth in this paper, we feel called on by every consideration of self-preservation, good society, public morals, and the fair prospects, that if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare:—

'That no Mormon shall in future move and settle in this county.

'That those now here, who shall give a definite pledge of their intention, within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property, and close their business, without any material sacrifice.

'That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration; and upon failure, prompt and efficient measures will be taken to close the same.

'That the Mormon leaders here, are re-

quired to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

'That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.'

Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, that said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest considerations of all the consequences and responsibilities under which we act, to use such means as shall ensure their full and complete adoption; and that said committee, so far as may be within their power, report to this present meeting. And the following gentlemen were named as said committee:—

Robert Johnson, James Campbell, Colonel Moses Wilson, Joel F. Chiles, Hon. Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russel Hicks, Esq., Colonel S. D. Lucas, Thomas Wilson, and James M. Hunter, to whom was added Colonel R. Simpson, Chairman.

And after an adjournment of two hours, the meeting again convened, and the commit-

tee of twelve reported that they had called on Mr. Phelps, the editor of the *Star*; Edward Partridge the Bishop of the sect; and Mr. Gilbert, the keeper of the Lord's store house; and some others; and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

Whereupon it was unanimously resolved by the meeting, that the *Star* printing office should be razed to the ground, the type and preas secured. Which resolution was, with the utmost order, and the least noise and disturbance possible, forthwith carried into execution, as also some other steps of a similar tendency; but no blood was spilled, nor any blows inflicted. The meeting then adjourned till the 23rd instant, to meet again to know further concerning the determination of the Mormons.

Resolved, that a copy of these proceedings be posted up at the post office in this place, for the information of all concerned; and that the secretaries of this meeting send copies of the same to the principal editors in the eastern and middle states for publication; that the Mormon brethren may know at a distance that the gates of Zion are closed against them—that their interests will be best promoted by remaining among those who know and appreciate their merit.

RICHARD SIMPSON, Chairman.
S. D. LUCAS,
J. H. FLOURNOY, } Secretaries.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 25, 1852.

SUPPLEMENT TO THE "STAR."—Our readers generally, understand that the present Volume of the STAR was issued weekly from the ninth Number, in order that the History of the Prophet Joseph might be published in its pages; and in consideration of this important history, the Saints have nobly sustained the weekly issue; but we are well aware that many thousands who are taking the present Volume, regret much that they have not that portion of the history which has been previously published.

In order to satisfy this demand of our readers, we have concluded to re-publish, as a *Supplement* to the present Volume, all that portion of the History of Joseph Smith which has been published in the former Volumes of the STAR; so that all our present subscribers who wish, can have the history complete as far as it is published in this land, by obtaining the *Supplement*. This will render the fourteenth Volume of almost infinite value to every one who appreciates the mission of him who was honoured of God, to be the instrument of ushering in this, the last and most important of God's holy dispensations unto man. Through him was revealed those eternal principles

which immediately interest and concern every son and daughter of Adam, who hope to dwell in the presence of God; and this history unfolds them to the world.

Therein the light of Truths eternal shine,
And none revealed to man are more divine:
The glories of the just are there portray'd—
With worlds on worlds that God for them has made.

We believe every Saint who has the present Volume will be anxious to obtain the *Supplement*; and that they may not be disappointed, we would advise them to order it immediately through their agents; as we purpose to print no more than will satisfy the present demand. It will contain about one hundred pages of closely printed matter,—Price Eightpence.

THE WORK OF GOD ABROAD.—The glorious work of God, begun in these latter times, rolls forth with increasing power and majesty, notwithstanding the apparent feebleness and insignificance of the instruments employed, or the imposing attitudes which the powers of darkness ever and anon present. The Saints may be persecuted and oppressed, or compelled to wander as outcasts from *civilized* and *Christian* society; their illiterate but truthful teachings may be met by the most splendid eloquence, or the profoundest learning, yet, notwithstanding all this, it is a fact—a stern fact—an undeniable and most soul-cheering fact—that their numbers are continually augmenting; their course is continually onward; and their faith, unity, power, and influence are continually increasing; proving that the God of Jacob is their strength and their Redeemer.

The letters of Elders Cannon and Hammond, which we extract from the *Deseret News*, inform us, that on the Sandwich Islands truth triumphs over error, inasmuch that many precious souls see its beauty, feel its life-giving influences, and are constrained to obey the Gospel of our Lord and Saviour Jesus Christ, which is the power of God unto salvation unto every soul that believably obeys.

The letter of Elder Amasa Lyman, in the present Number, is also highly interesting, and is calculated to cause the hearts of the Saints in these lands to rejoice, and it will undoubtedly increase the desire that already burns in their bosoms to gather to Zion, and help build it up and “fill the earth with cities.”

The baptism of one hundred and thirty-one souls in four days at Maui, and eighty-one in one day at San Bernardino, are but preludes to that more than Pentecostal period when a “nation shall be born in a day.”

“COME OVER AND HELP US.”—As an instance of the increasing interest which the work of God is creating in the minds of thinking men in the nations, we have much pleasure in stating that we recently received a very interesting letter from a gentleman residing at the Cape of Good Hope, who ardently desires to receive the ordinances of adoption into the kingdom of God, and urgently requests us to send an Elder, with books, *Stars*, &c., to enlighten the inhabitants of that portion of the globe.

DEATH.—The Kanesville (U. S.) *Western Bugle* requests us to notice, that Mrs. Mary Whiston, formerly of Wolverhampton, England, departed this life at Kanesville on the 20th of July last, aged sixty-two years.

GREAT PROSPERITY OF THE SAN BERNARDINO SETTLEMENT.

LETTER FROM ELDER AMASA LYMAN—EIGHTY-ONE BAPTIZED IN ONE DAY.

San Bernardino, June 25, 1852.

President F. D. Richards: Dear Brother,—I embrace the present moment, to drop you a few lines in relation to our mission in this land. Your letter of November 11, 1851, was received by brother Rich on 27th of January. At the time of its reception I was at San Francisco, but was gratified with the perusal of it on my return. You will please accept our thanks for the rich intellectual treat that we received on the first of May, viz.: three Numbers of the MILLENNIAL STAR.

Brother C. C. Rich left us on the 24th of March, with a company of fourteen for the Valley; since which time we have heard nothing direct from him. We have heard indirect from the Valley up to the middle of March. The winter had been unusually mild, and all was peace and health.

We have received letters from the Sandwich Islands, up to March the first, to which time the cause of truth was moving steadily forward; quite a number of the Elders had mastered the language, and were preaching.

As for ourselves, we have a great deal of the labour attending new settlements in hand. In December we had finished the survey of our big field of near two thousand acres; plowing and planting immediately followed; after which brother Rich, with a small party, started to look out a road from this place to San Diego. He succeeded in finding a good wagon road, with good feed and water all the way.

In April we reared our Bowery, which is an adobie building, sixty feet by thirty; in which we held our Conference on April 6th, which was a happy day with the Saints here. Eighty-one persons came forward and partook of the ordinance of baptism. The Bowery is occupied during the week by our Day School of one hundred and twenty-five scholars, under the direction of two well qualified teachers; and on the Sabbath, after the morning service, by our Sabbath School and Bible class, which are largely attended by old and young. We have in rapid

progress a grist-mill of two run of stones, which, when completed, will be second to none in the States. For the present we shall use but one run of stone, and in place of the other, substitute a circular saw, which will supply us with lumber until we can take time to build a saw-mill, which we shall erect this fall upon one of our mountain streams. One of our citizens has procured an engine and machinery, and contemplates the speedy erection of a steam saw-mill.

We have completed a good wagon road to the dense forests of pine, hemlock, and red-wood, that cover the mountains adjacent to this place; so that we shall soon be able to supply this part of the state with lumber of the best quality, at less than gold mine prices.

In March we commenced the survey of our city, and on the 8th day brother Rich and myself planted the centre stake upon Temple Block. The site of our city resembles very much the site of Salt Lake city; in the rear we have the venerable snow-clad cap of the Sierra Nevada towering to the clouds, at the foot of which gush forth innumerable streams, whose crystal waters can be dispersed throughout the city, thereby affording to our citizens an abundant supply of that delicious beverage. The site is upon an inclined plane, at the foot of which for miles either way, extends a dense growth of willow, cotton-wood, and sycamore, which affords an abundant supply of timber for fuel and fencing purposes. On the left breaks forth a bold mountain stream, called the Rio de San Bernardino, which affords an abundant supply of water for irrigation, as well as excellent sites for mills and manufactories.

Near the river we have our youthful vineyard of forty acres, which we purpose to increase to a more respectable size in time. Near the vineyard in ruins, are evidences of the industry of the Jesuits, who occupied parts of this country when Catholicism swayed its iron sceptre over this lovely, though benighted land.

Within a mile of Temple Block there is a warm spring of pure water, which runs

but a few steps until it mingles its waters with a sulphur spring; and another of pure cold water; so that when we have our Bath-house erected, we can enjoy the luxury of the warm and cold bath in the same establishment; and should the invalid visit us, he can test the virtue of our medicinal springs.

Our harvest of wheat has proved an abundant one, but I am not prepared to say what the yield has been to the acre. We have also every prospect of an abundant harvest of corn, beans, potatoes, &c.

Flour has been selling since our arrival here, from 6½ dols to 8 dols. per 100 lbs. Beef cattle from 12 dols. to 16 dols.; Milch cows, with calves from 15 to 25 dols.; horses from 30 to 80 dols., and brood mares from 10 to 25 dols.; the brood mares are seldom broke to ride or work; when they are, they demand a high price.

As to the climate it is as pleasant as we could wish. The past winter, which I learn is an average of the winters here, has been extremely mild and pleasant. At no time during the winter was the weather so cold that an over coat was necessary. The first rain was on November 30th, a pleasant shower resembling a May shower rather than an indication of winter. The next was on the 5th of December, after which it rained at intervals until the first of April. It was seldom during the winter that the rain prevented out-door work. The climate approximates nearer to perpetual spring and summer than any country that I have been in. The grass here becomes dry in June and July, but retains its nutriment in December; after the first rains nature is again robed in green.

The hills as far as the eye can extend are covered with wild oats and mustard, and the valley with rich grass.

Wheat is generally sown in November, and gathered in June; the soil and climate are well adapted to the culture of the olive, grape, fig, orange, peach, &c. &c. Great attention is given to the culture of the grape, which is raised in great abundance, and of an excellent quality. Large quantities of wine are annually made here, which are consumed by the natives or shipped abroad. We find here in great abundance, a species of cactus, or as it is termed, prickly pear, which grows in many instances to the height of thirty feet, and bears a delicious fruit, resembling in form the common English pear; one kind is a deep scarlet colour, another yellow. It was in time gone by used for fencing purposes, and even now we find vineyards and orchards enclosed with it.

As there will be a party leave here this winter for the Valley, we should be pleased to have you, and as many of the Elders as may wish, to accompany us. Should you have the opportunity, you will please send us one hundred Hymn Books, one large Map of the World, one pair of the busts of Joseph and Hyrum, also twenty-five copies of the STAR; the subscription will be paid you here, should you come this way; or sent by the first safe opportunity. Two subscribers wish the back Numbers. Such other publications as you may send will be purchased by the Saints here.

The STARS can come to my address, and will be delivered to subscribers from our office.

I remain your brother in the cause of
Truth,
AMASA LYMAN.

THE SANDWICH ISLANDS MISSION.

(From the Deseret News.)

EXTRACTS OF LETTERS FROM ELDERS GEORGE Q. CANNON AND FRANCIS A. HAMMOND —
RAPID SPREAD OF THE GOSPEL.—NUMEROUS BAPTISMS.

Lahaina, Maui, S. I., August 22, 1851.

Dear Aunt,—I take the privilege of addressing a few lines to you, as I have just received letters and papers from home, which have filled my heart with joy, and feelings that I can scarcely analyze.

Last Saturday, while labouring on the other side of the island, I received a note

signed by brother Philip B. Lewis, requesting us (brother Keeler and myself) to come straightway to this place, as he and brother Hammond and brother Woodbury had just arrived from home; brother Lewis having the authority to preside.

We were much rejoiced to hear this

news of the arrival of these brethren; we started for Lahaina on Tuesday morning, to meet them, not being able to start sooner on account of an appointment that I had to fill on Sunday, and the Sacrament to attend to; and Monday I had appointed for a Conference; and therefore was detained. We rode, on Tuesday and Wednesday, between sixty and seventy miles, and arrived here in the evening. On the road we met with a man who told us they had their families with them. Upon meeting them, we were exceedingly rejoiced. Brother Woodbury had left his wife at the coast, on account of want of means; sisters Lewis and Hammond were along and well, with a little boy, the child of brother and sister H. It did me good to behold the faces of the sisters, although I thought they would need the Spirit of the Lord to enable them to endure things that they might have to endure, while upon these lands. Brothers Lewis and Hammond had been up to Honolulu, upon the island of Oahu, and had returned, bringing brothers H. and W. Bigler and Farrar; so that I had the pleasure of again being reunited with them; they were both well; brother F. had baptized two. Brother B. was backward in the language; brother F. was a little more forward. We were all reunited, with the exception of brother Hawkins, who is upon Hawaii. Brother Lewis thought that they (brothers L., H., and W.) would stay in Lahaina with their families. Brother Lewis has some idea of opening a school to teach English until he acquire the language. Brother H. will likely start his business, shoe-making, in order to support their families.

Although it must no doubt be much pleasanter to have one's family with one, yet I am glad I am as unfettered here in this respect as I am; for I can go and come as I like, or circumstances demand, without care upon my mind, to circumscribe the sphere of my labours.

I have been highly favoured by receiving letters and news from home; it is cheering to think that I have kind friends at home who do remember me, and have the power to uphold me before our heavenly father; I feel that the Lord has blessed me.

How very different our God to the false gods worshipped by the world at large! All the attributes possessed by Him in ancient days, can be realized in Him at the

present; no change, but the same yesterday, to-day, and forever. I have felt frequently like saying, What am I that thou shouldst be so mindful of me?

In looking at the miniature countenance of my sister Elizabeth, and reading the letters and papers, it made me feel strange; I almost felt that I would return an alien and a stranger; my relatives, that I left as comparative children, will be grown unto men and women; and I will be grown old; everything changed, everything improved and altered. I will be behind the times in many things; in reading the papers I see new towns, new valleys and settlements springing up all around. I can scarcely realize it all; and how much greater the change will be if I should have to stay two, three, or four years longer. But I hope that it may be that when I do return, I shall drop into the manners, customs, &c., as naturally as ever.

I suppose it is my privilege to return now, if I saw fit to do so; but my feelings have not undergone any change in this respect since I first wrote home, last April. I feel determined by the help of the Lord, to magnify my Priesthood and calling, and not let an opportunity slip of building up the kingdom, to gratify my private feelings. I feel that I am serving a liberal master; and I will in no wise lose my reward.

I have been blessed to exceed my most sanguine expectations. The acquirement of the language has been made easy to me. I have been told repeatedly that there never has been a missionary upon these islands that has been anything like as forward as I am in the language for the time I have been upon the islands; in fact it is very visible to me that the Lord has blessed me extraordinarily. Why is it so? Is it because of myself or my prayers? No; in a small degree, perhaps; but I feel to give you the credit for it, that live at home, for your prayers.

In preaching I have been blessed exceedingly; the Lord has enabled me to overcome in a great measure my feelings of dread at standing up before a congregation to tell them my message. I have been reminded frequently of uncle's blessing upon my head while living in the Valley—that I should stand in the waters as a Saviour, and call upon the multitudes to come forward and be baptized. At Keanae, in the district of Koolau, in four days there were 131 baptized and confir-

med in the Church. At the present time we number upon this island, excluding ourselves, 196, with demands upon all hands for me to preach, thus falsifying the prophecies of one or two who have left here, saying that there would be nothing done here, and that we would leave, and we would not be able to live unless we went to work; this they were not backward in telling the brethren in San Francisco, who were on their way here. The Lord does not view things as man does. I yet believe there will be an almighty work done, if we only do right; the only thing lacking is the language, I being the only one as yet able to preach in it. The Lord has blessed me with favour in the eyes of the people; and there is a great curiosity to hear me preach; they never heard a man preach by the power of the Spirit before. Yesterday, Sunday, 24th, I preached to a white congregation; I had a good flow of the Spirit; but still it is a fact, though I would not have credited it if I had been told some time ago, that it is a great deal easier for me to speak or pray in native than in my mother tongue; not that I can express my ideas with as much force, probably, as I can in my native tongue, but I have been accustomed to using native almost entirely, and therefore my thoughts and ideas naturally seek vent in that channel, and I can speak with greater freedom.

We have organized five Branches of the Church upon this island; and as I have done everything myself, unassisted, as brother Keeler is backward in the language, having been able to assist only by baptizing, you can see I have been by no means idle. I am in good hopes of the brethren improving henceforth rapidly in the language.

Opposition and prejudice are very strong; but the Lord is Almighty, and will uphold his servants. Do not forget me in your prayers, and tell all the Saints to endeavour to uphold me before our mutual Father, for I feel the need of it, and I know its efficacy. I do want to do a good work in my day and generation. I have not thought much about returning, for I know it is useless at present. I have no doubt that all will be ordered aright by the Lord for me to return when my work is finished here. The field is large.

My love to Presidents Young, Kimball, Richards, and families; also to the brethren of the Twelve, and families. Sisters

Lewis and Hammond send their love to you; they are both well. Sister L. lost her little boy in Lower California. Their husbands also desire to be remembered to you. It seems like home to me, and they seem as brothers and sisters indeed. Brother Farrar wishes to be remembered to all.

I have written a lot of letters home, April last, and another lot about the first of July, to everybody acquainted with me.

GEORGE Q. CANNON.

Lahaina, Maui, S. I., Nov. 25, 1851.

Dear Brother Rich,—I have not got the language well enough yet to preach much, but I think I shall be able to preach in the native in the course of two months. Brother Cannon has been preaching more than three months, and has baptized about three hundred and fifty. Brother Hawkins on Hawaii is preaching, but I have not heard of his success. Brother Farrar, on Oahu, has baptized about fifty; he has got the language well, but not so well as brother Cannon.

We have had hard times from the missionaries; they have done all that lay in their power to put a stop to our preaching, and in fact did stop our preaching in two places for a few weeks. We then sent brother Cannon to the government, and obtained papers stating that we had a good right to preach our principles as the other missionaries had to preach theirs; but they are all the time trying to poison the minds of the natives against us; they resort to all manner of lies, crying delusion! delusion! to their congregations; but we cannot get them to come out and discuss the subject, they dare not do it.

They have a strong hold of the natives, an influence of thirty years' standing; and if it were anything but "Mormonism" that we were contending for, I should feel like backing out; but as it is, I feel like fighting on, with the Spirit of the Lord and the power of the Priesthood, until the priests of Baal are entirely confounded and put to shame. Some of them have cursed us, or prayed the Lord to curse us, but it remains to be seen which has got the power with the Lord. At any rate, they have commenced to quarrel among themselves, and call each other hypocrites, and they are very jealous of each other.

If one gets a piece of land from the government, and the other gets none, then there is a row commenced; they will call

each other all the liars they can lay their tongues to; but they are all rich, with good houses and large tracts of land, and that the very choicest, with plenty of cattle and horses, and everything to make themselves comfortable. A good share of the old stock which came out first, have taken offices under government, having thrown aside their Bible for the law book.

They have seen their best days upon these islands, their power begins to wane; they are in great trouble about "Mormonism." We have baptized some six or seven foreigners, which is a hard stick for them, they having never done the like upon the islands, after a thirty years' residence here; the natives look at it, and wonder to see them come thirty or forty miles to get baptized, and are smart and intelligent men; the natives tell the missionaries of it, and that makes them double their diligence to stop the progress of this "wild delusion;" but they have failed in every attempt, as yet.

The natives are anxious to hear us preach; they are sending for us from all parts of the islands, and all that we lack is a thorough knowledge of the native language; then I think we will, with the help of the Spirit of the Lord, do a mighty work here in a short time; but without the Spirit to attend our labours it is a dull business. We are all well, as far as I know, at present. I heard from all the Elders a few days ago. Brother Lewis is stopping at Oahu, the capital of the islands, together with brothers Farrar and Bigler. On this island, Maui, are brothers Cannon, Keeler, and myself. On the island of Hawaii, there are brothers Hawkins and Woodbury.

Brother Hawkins is preaching, and I guess he is doing well at present, but has had a hard time, and suffered a good deal for the necessaries of life; so I have heard, but I have not seen him myself. But as for myself, I have got along well enough, and have been treated well by the natives. My wife is no detriment to me, but a help;

I get many favours that I should not get if she was not along. I have just come home from a tour of six weeks around the islands, living with the natives, and learning the language. I find that it is the best way to go where I can hear no English spoken at all, then I learn fast. I can preach some, but I cannot confer well in the language.

There is a Portugese here, an old acquaintance of mine; he is getting ready for Salt Lake; he is worth about twelve thousand dollars; he has been a good friend to me! he has kept me and my wife a good deal of the time since I have been here; he thinks he will leave here in about a year for the Lake; he has a large number of cattle and houses and lands to dispose of first; when he comes I will give him a letter of introduction to you and brother Amasa.

Brother Cannon has written to you, and now sends his love to you and brother Amasa. I wish you to write to us every opportunity. I have not got a letter yet from the Lake, nor heard any news from brother Pratt. Please to write us the news, for we are rather shut out, being in another kingdom. If the letters are not prepaid, they do not come to hand, and I think this is the cause of our not receiving any letters. Please give my love to brother Hopkins, and all of the brethren. Mrs. H. sends her love to you and yours, and to brother Amasa and his folks. Give my respects to Bishop Holiday and his family, and accept the same yourself.

I remain your brother in the Gospel,

FRANCIS A. HAMMOND.

P. S. — We have heard here that brother Addison Pratt had left the Society Islands for Lower California, but we do not know what to believe about it. The French are very hard on the "Mormons," so we hear. There is some talk of these Islands being annexed to the United States, for fear of the French. Send us some of the *Deseret News*, if you have any to spare.

F. A. H.

VARIETIES.

PEACE of mind is as essential to health as it is to happiness.

A MAGNIFICENT eruption of Mount Etna, the first which has taken place since 1843, was witnessed on the 20th July. The Casa Inglese had been burned—the farm of Bronta destroyed by the lava, which, however, rolled on but slowly—and the affrighted peasantry were getting away as fast as possible from the danger by which they were menaced.